

THE PRINTERS MATRIX RETORN SOLLE

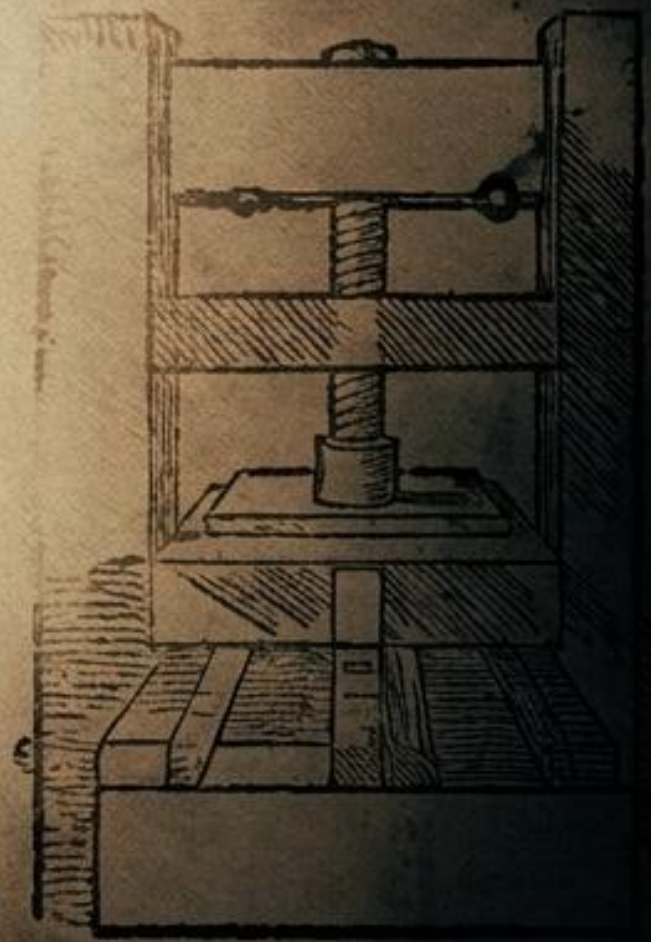
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The Martyr's Rough Draft

How an illegal, underground translation
built the foundation of the King James Bible



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“Give us this day our daily bread.”

“Blessed are the poor in spirit.”

“Fight the good fight of faith.”



~~1611~~

1526

William Tyndale

“Tyndale’s sentence in the Lord’s Prayer is timeless... The simplicity of those seven words has continued since 1526.”

- David Daniell



1300s | Tilling the Soil

John Wycliffe & The Lollards (Preserving secret, literal Latin-to-English translations among the poor).



1516 | Dropping the Seeds

Erasmus & Luther (Erasmus's Greek NT brings the original language text; Luther provides a vernacular spark).



1526 | Growing the Roots

William Tyndale (The singular purpose of a lifetime: translating original Greek/Hebrew into English).



1537 | The Harvest

John Rogers / Matthew's Bible (Compiling and protecting Tyndale's vulnerable manuscript pages).

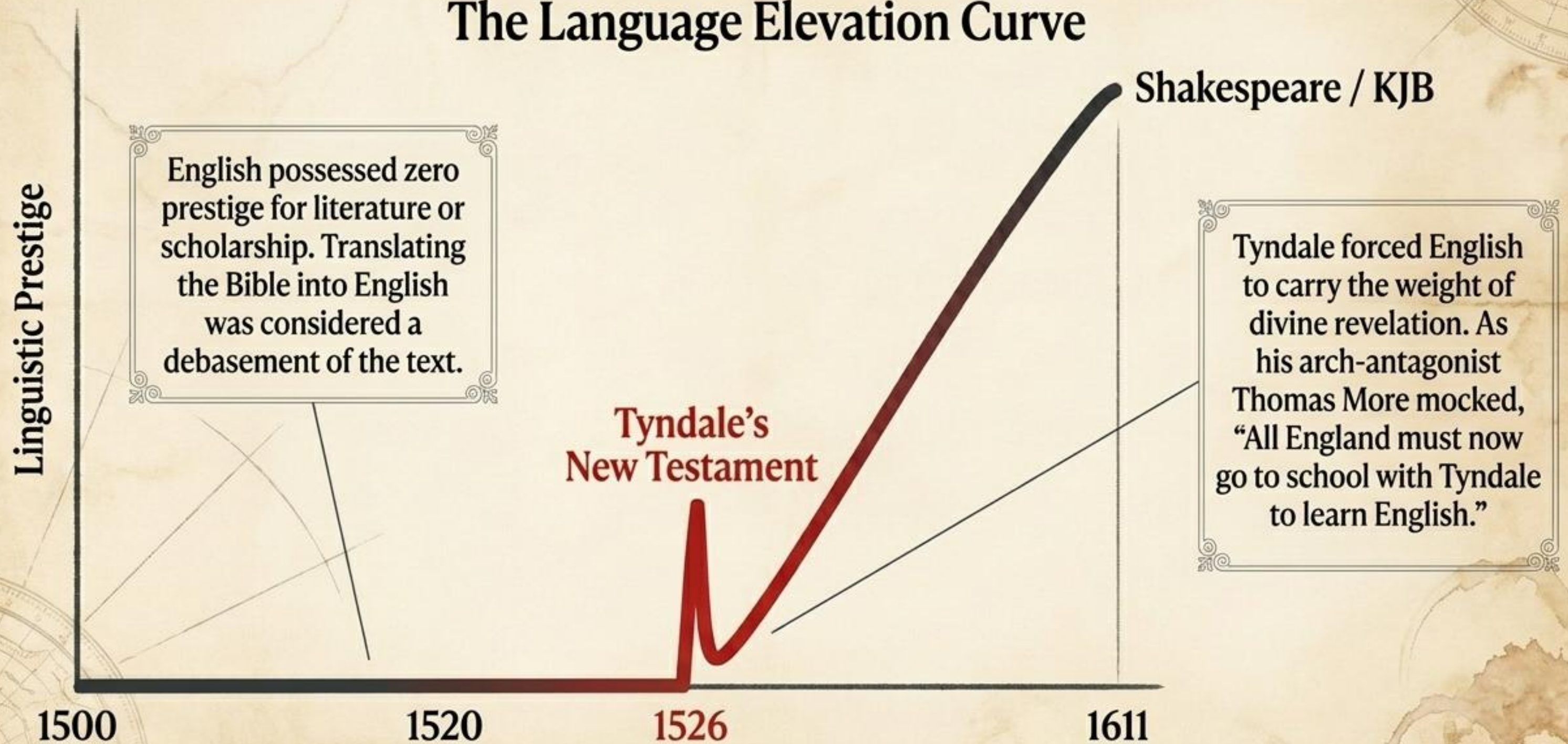


1611 | Polishing the Fruit

The KJB Committee (Refining the established text).

English was “almost dead at the bottom of the pond.”

The Language Elevation Curve

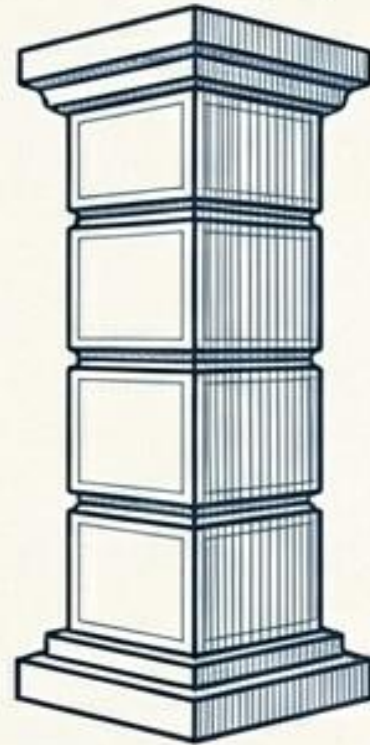


Bypassing the Latin Filter

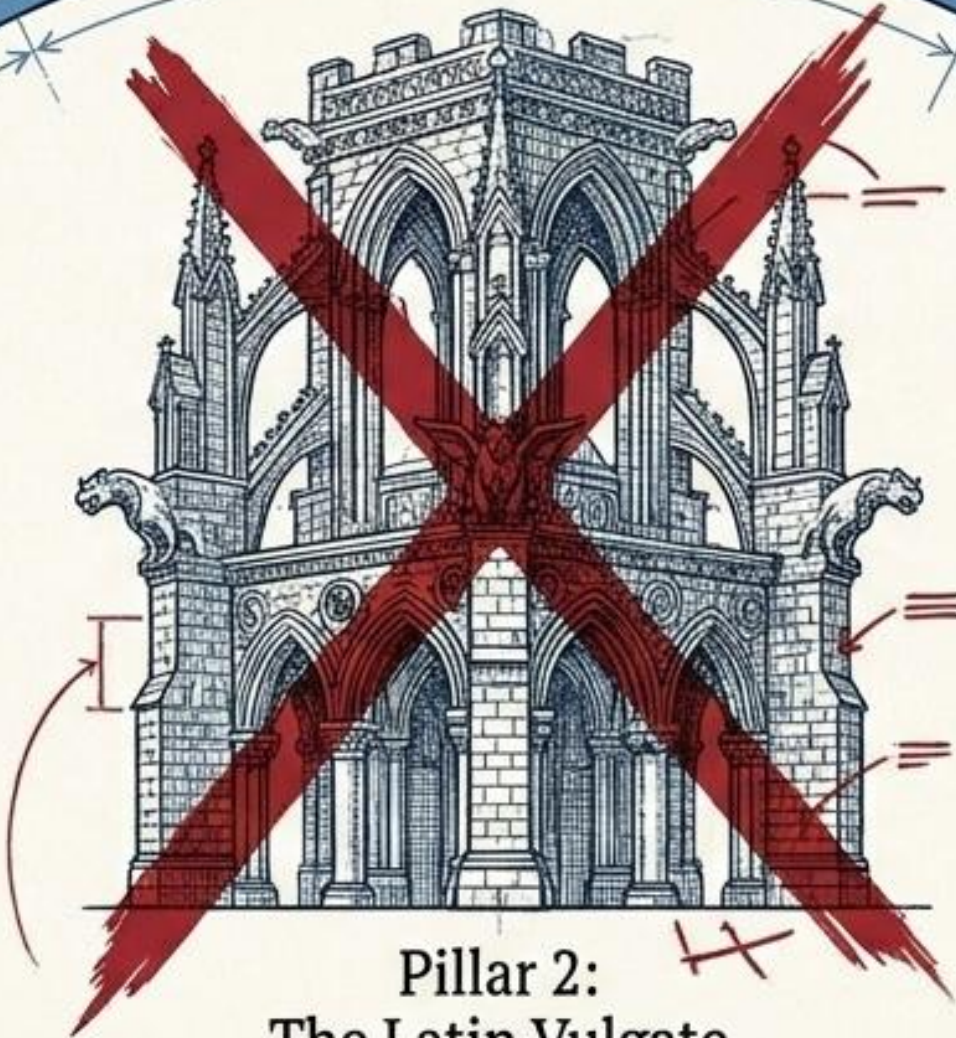
“The properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin... translate it into the English word for word.”

— William Tyndale

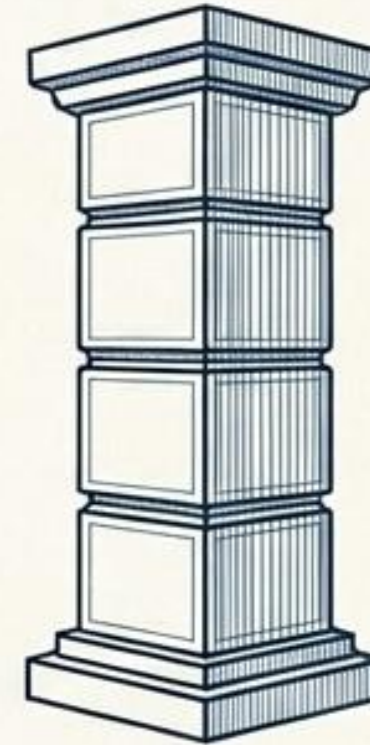
Pillar 1:
Greek & Hebrew



Direct Syntax



Pillar 2:
The Latin Vulgate



Pillar 3:
Native English

Avoiding the Catholic Vulgate prevented the injection of alien, majestic Latinate sentence structures, allowing natural English to emerge.

A pioneer with no English models to counterfeit.

Jerome's Latin Vulgate
(Too far removed
from originals)

The Rejected Texts

Wycliffe's English
(Outdated and
Latinated)



William Tyndale

The Scholar's Toolkit

Erasmus's 1516
Greek/Latin New
Testament
(Crucial primary text)

Luther's 1522 German
New Testament

Hebrew grammars
and dictionaries
(requested even from
his prison cell)

The linguistic secret of the ploughboy's Bible.

Original
Hebrew/Greek
Syntax + Saxon
Vocabulary = Timeless
English
Prose

Tyndale's Insight

“The Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more... A thousand parts better it be translated into the English than into the Latin.”

The Result

Instead of bureaucratic, Latinate phrasing (e.g., “oblige our nutritional needs”), Tyndale gives us the timeless:
“Give us this day our daily bread.”

Original Texts & Aids

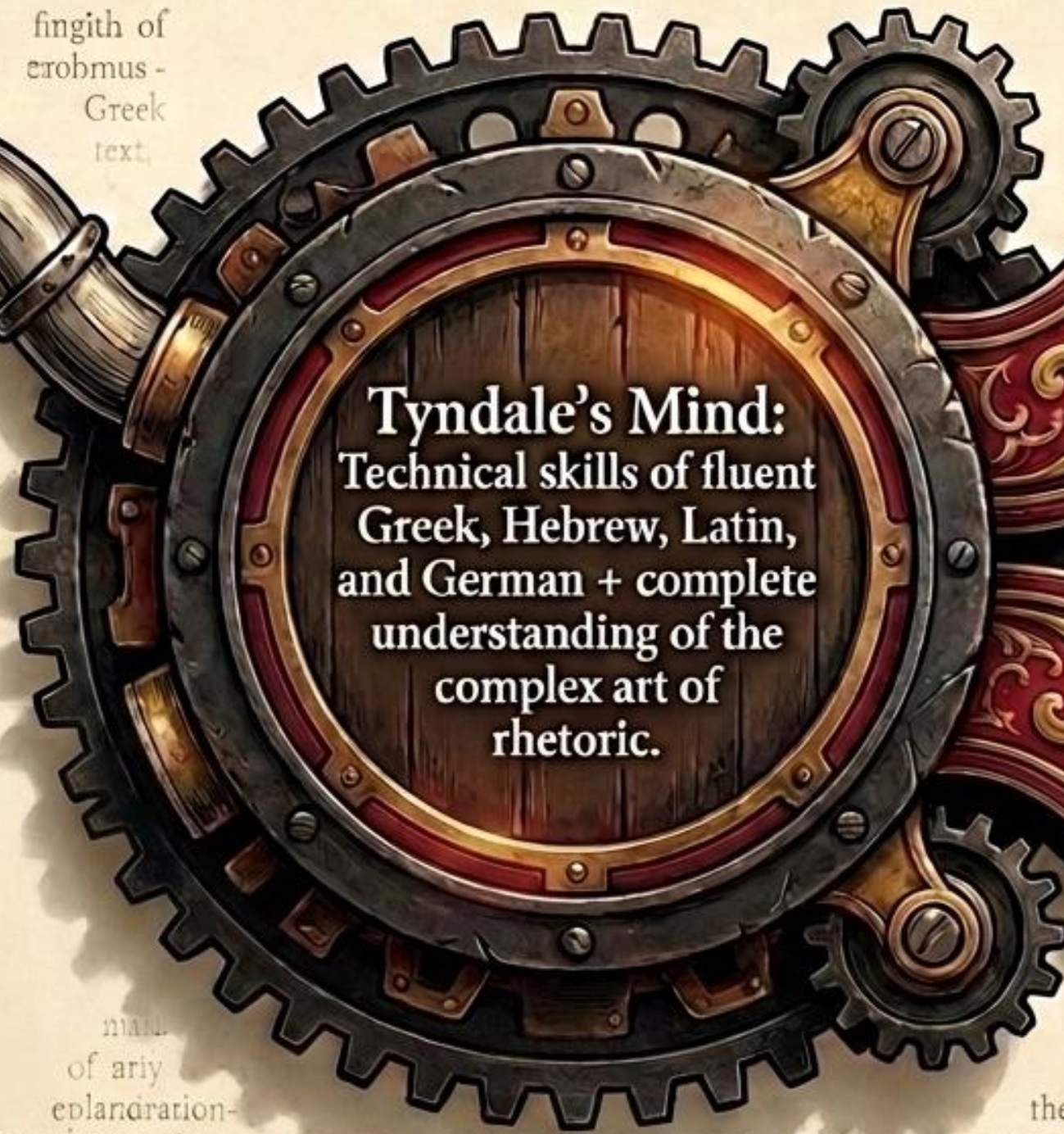
Translation Engine

The Twin Achievements

Erasmus's Greek Text, Hebrew, & Luther's German NT (1522)

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text.



Tyndale's Mind:
Technical skills of fluent
Greek, Hebrew, Latin,
and German + complete
understanding of the
complex art of
rhetoric.

liagin antnants.

Accuracy to the original phraseology.
(Rejecting Wycliffe's chunky Latin syntax in favor of Greek/Hebrew sentence structures that naturally fit English).

Clarity for the commoner.
(Meaning-for-meaning dynamic translation).

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Latin syntax that Greek/Hebrew sentence structure

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Scholarly Precision

Rejection of the Latin Vulgate.

Commitment to the precise word order and simple sentence structures of original Hebrew and Greek.

Timeless English

Because Greek and Hebrew aligned beautifully with simple, native Saxon vocabulary, Tyndale avoided convoluted, majestic Latinate phrasing.

Common Vernacular

The duty to the uneducated.

“The boy that driveth the plough.”

Approximating the spoken English of the 16th-century street.

Tyndale’s English was neither naturally common nor artificially majestic when it debuted. He forced all of England to go to school to learn it—ultimately making the KJB “English perfected.”

Schooling an Entire Nation

“All England must now go to school with Tyndale to learn English.”

— Thomas More (Arch-Antagonist)

Before Tyndale, English lacked prestige for literature or scholarship.

His vocabulary choice formalized the language (blending native English with borrowings like ‘conceived’ and ‘secretly’).

The KJB is often viewed as ‘English perfected,’ but its baseline was entirely Tyndale’s invention.



The relentless reviser of his own text.

1526
Translation

1534
Revision



“I have looked over it again (now at the last) with all diligence, and compared it unto the Greek, and have weeded out of it many faults.”

— W.T. *unto the Reader* (1534)

Folio Points

- Moving away from early Vulgate/Luther influences toward strict Greek word order.
- Delaying main verbs to mirror original syntax (e.g., maintaining present participles like “being a perfect man”).
- This 1534/1535 base text was the precise blueprint passed into the hands of the 1611 scholars.

Verse	1526	1534
Matt. 6:1	your father in heaven.	your father which is in heaven.
Matt. 6:7	But when ye pray. gentiles.	And when ye pray. heathen.
Matt. 6:12	as we forgive them which trespass us	as we forgive our trespassers.
Matt. 6:13	Lead us not into temptation, but deliver vs from evil. Amen.	And lead us not into temptation, but deliver vs from evil. For thine is the kingdom and the power and the glory for ever. Amen.
Matt. 6:16	that they might appear unto men that they fast.	that they might be seen of men how they fast.
Matt. 6:21	there are your hearts also.	there will your hearts be also.
Matt. 6:22	The light of thy body. is full of light.	The light of the body. shalbe full of light.
Matt. 6:24	he shall lene the one.	he shall lene to the one.
Matt. 6:25	what raiment ye shall wear.	what ye shall put on.
Matt. 6:26	Are ye not better than they?	Are ye not much better than they?
Matt. 6:28	Behold the lilies.	Consider the lilies.
Matt. 6:34	Care not therefore for the day following; For the day following shall care for it self. Each days trouble is sufficient for the same self day.	Care not then for the morrow , but let the morrow care for it self; for the day present hath ever enough of his own trouble,

(Mombert, 132-133)

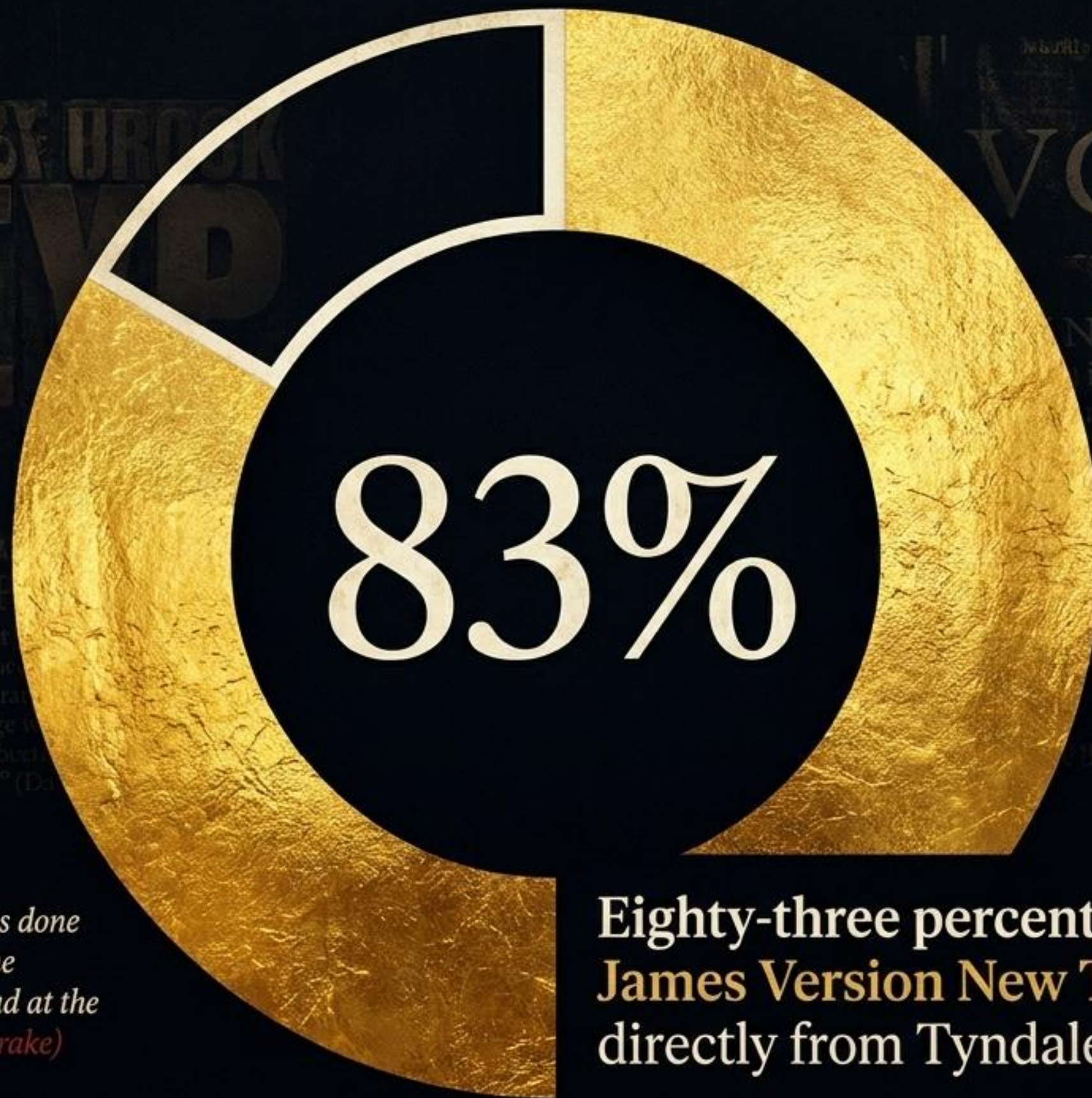
Tyndale (1526)	Tyndale (1534)	AV 1611
<p>18) The birth of Christ was on this wise, when his mother Mary was married unto Joseph, before they came to dwell together, she was found with child by the holy Ghost.</p> <p>19) Then her husband Joseph, being a perfect man, and loath to defame her, was minded to put her away secretly.</p> <p>20) While he thus thought, behold, the angel of the Lord appeared unto him in his sleep, saying, ‘Joseph the son of David, fear not to take unto thee, Mary thy wife. For that which is conceived in her, is of the holy Ghost.</p> <p>21) She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.</p>	<p>18) The birth of Jesus Christ was on this wise, when his mother Mary was betrothed unto Joseph, before they came to dwell together, she was found with child by the holy Ghost.</p> <p>19) Then Joseph her husband, being a perfect man, and loath to make an example of her, was minded to put her away secretly.</p> <p>20) While he thus thought, behold, the angel of the Lord appeared unto him in a dream, saying, ‘Joseph the son of David, fear not to take unto thee, Mary thy wife. For that which is conceived in her, is of the holy Ghost.</p> <p>21) She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.</p>	<p>18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.</p> <p>19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.</p> <p>20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.</p> <p>21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.</p>

Romans 3:1-8

- 1. What preferment then hath the Jew? other what a vauntageth circumcision?
- 2. Surely very much. First unto them was committed the word of God.
- 3. What then though some of them did not believe? shall their unbelieve make the promise of god with out effect ?
- 4. God forbid. Let |god be true, and all men liars, as it is written: That thou mighest be justified in thy sayings and shouldest overcome when thou art judged.
- 5. If our unrighteousness make the righteousness of God more excellent: what shall we say? Is God unrighteous which taketh vengeance? I speak after the manner of men.
- 6. God forbid. For how then shall God judge the world?
- 7. If the verity of God appear more excellent through my lie, unto his praise, why am I henceforth judged as a sinner?
- 8. And say not rather (as men evil speak of us, and as some affirm that we say) let vs do evil, that good may come thereof. Whose damnation is just.

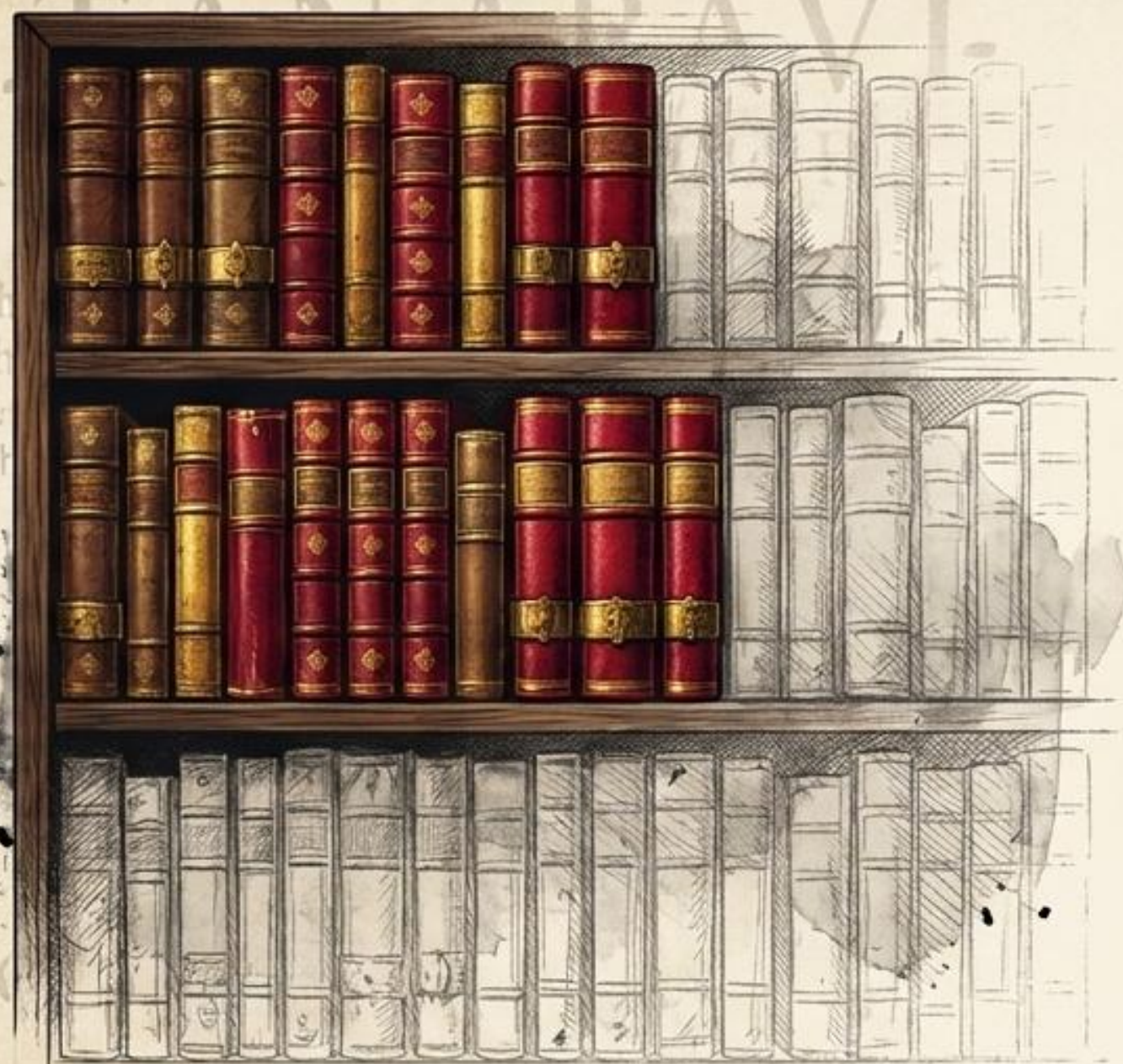
I Corinthians 15:51-53

- 51. Behold I shew you a mystery. We shall not all sleep; but we shall all be changed, **and that** in a moment, and in the twinkling of an eye, at the **sound of the** last trompe.
- 52. For the trompe shall **blow**, and the deed shall **rise** incorruptible, and we **shalbe** changed.
- 53. For this corruptible must put on **incorruptibility**; and this mortal must put on immortality.



“The work taken over in 1611 was done three generations before, when the English language was almost dead at the bottom of the pond.” (Daniell / Brake)

Eighty-three percent of the King James Version New Testament is directly from Tyndale in 1534.



15 of 39 Books

(38% of the KJB Old Testament)

- ✓ **The 1530 Pentateuch** (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)
- ✓ **The Historical Books** (Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles)
- ✓ **The Prophet Jonah**

The statistics drop for the Old Testament solely because Tyndale ran out of time. The remaining books were filled in by Miles Coverdale—who lacked Tyndale's mastery of Hebrew.

RESCUE TIMELINE

'THE TYNDALE TRAP'

MARTYRDOM'



May 21, 1535
(The Trap)

Antwerp. Tyndale is apprehended. Pierre Dufief conducts an illegal raid on the English House to seize all property and manuscripts.



The Bulky Papers
(The Rescue)

John Rogers, a fellow resident with a flair for languages, secures Tyndale's vulnerable, unpublished manuscript pages of Joshua through 2 Chronicles, saving them from destruction.



October 6, 1536
(The Martyrdom)

Brussels. Tyndale is strangled and burned at the stake. His dying prayer: "Lord, open the King of England's eyes."



August 1537
(The Print)

Antwerp/London. Working with printer Matthew Crom, Rogers publishes 'Matthew's Bible'—the complete, surviving work of William Tyndale disguised under a pseudonym.

October 1536: The Martyr's Prayer

Lord, open the King of England's eyes.

August 1537: The Royal License

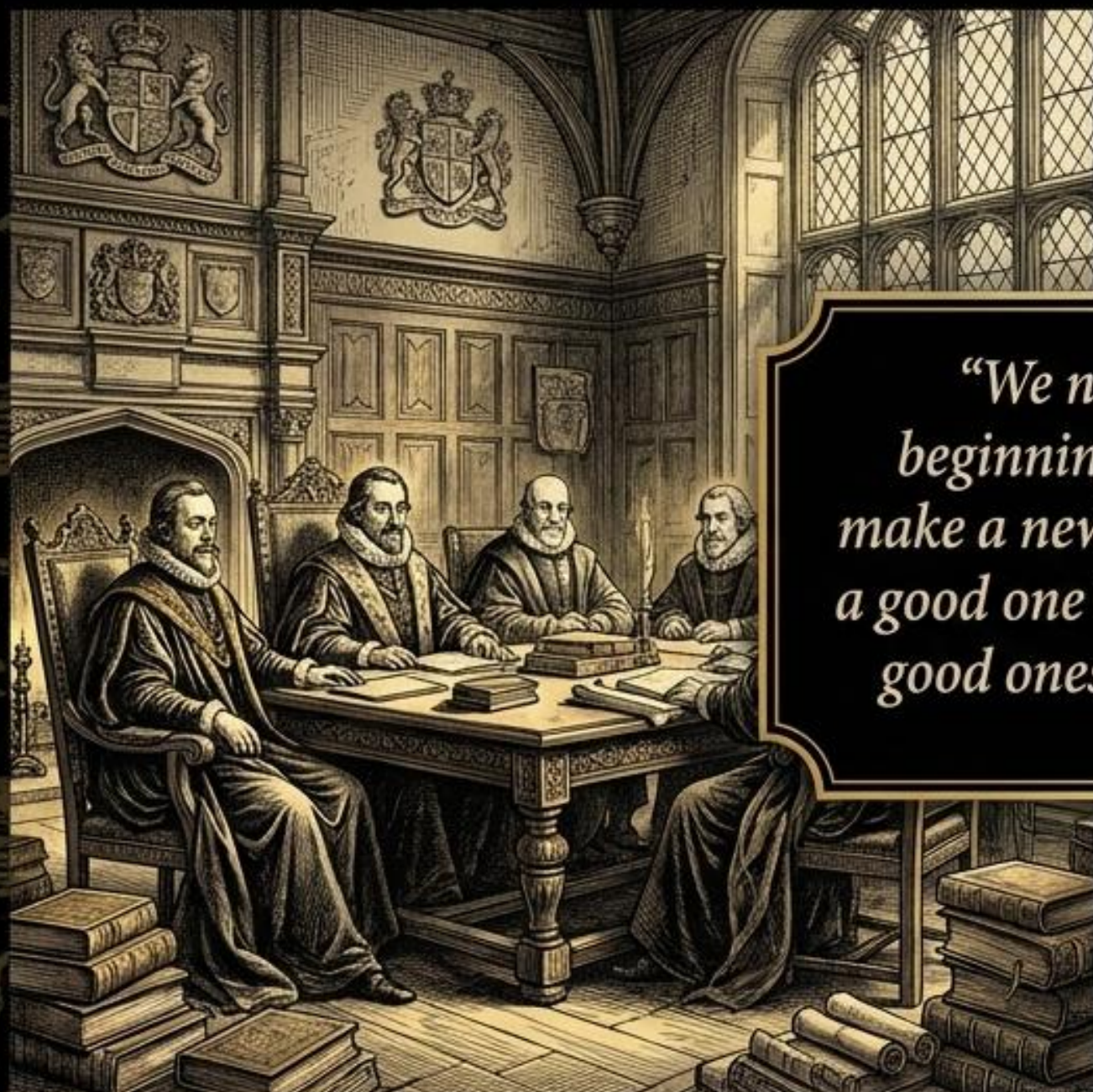
Less than twelve months later, Archbishop Cranmer writes to Vicar-General Cromwell praising a “new translation” (Matthew's Bible). Cromwell presents it to Henry VIII.

Henry VIII officially licenses it. The King orders an English Bible to be placed in every parish church in the land.

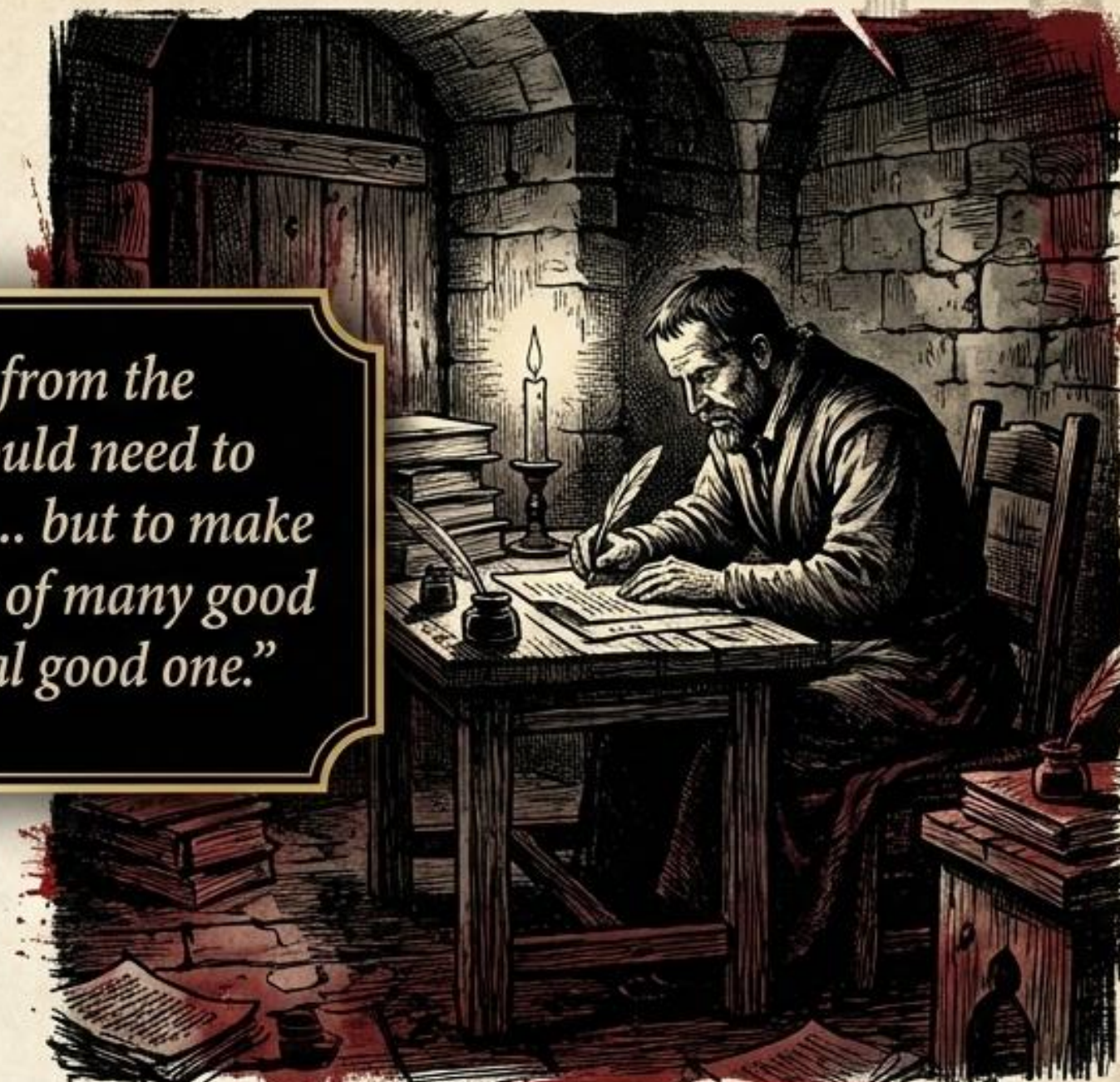
The very words the King burned the translator for were now licensed by the Crown. Cromwell knew he was distributing Tyndale; the King simply had his eyes opened to the text.

The Myth: The Creators

The Reality: The Revisers



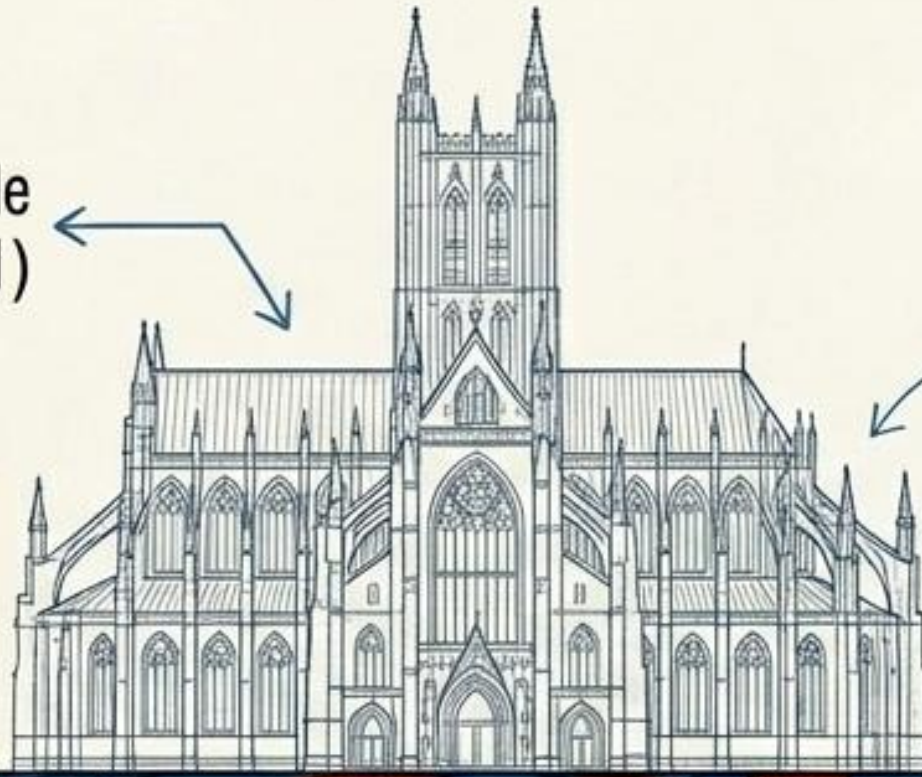
“We never thought from the beginning that we should need to make a new translation... but to make a good one better, or out of many good good ones one principal good one.”



The ‘many good ones’ were simply the drafts of William Tyndale and his successors.

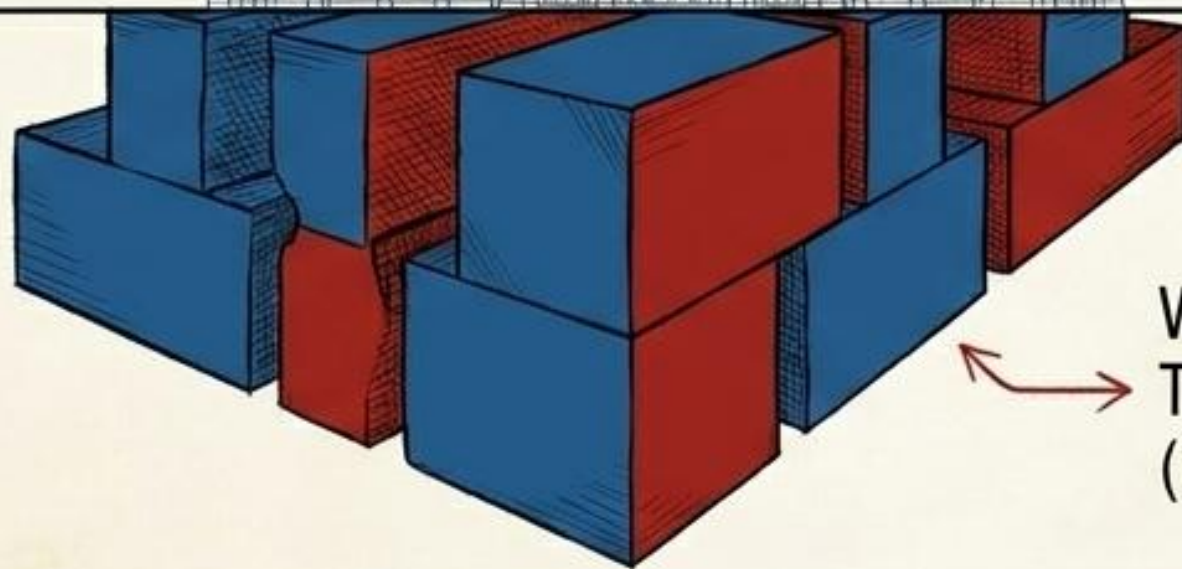
The Indispensable Foundation

The King James Bible
(1611)



Aesthetic Refinement

Structural Integrity



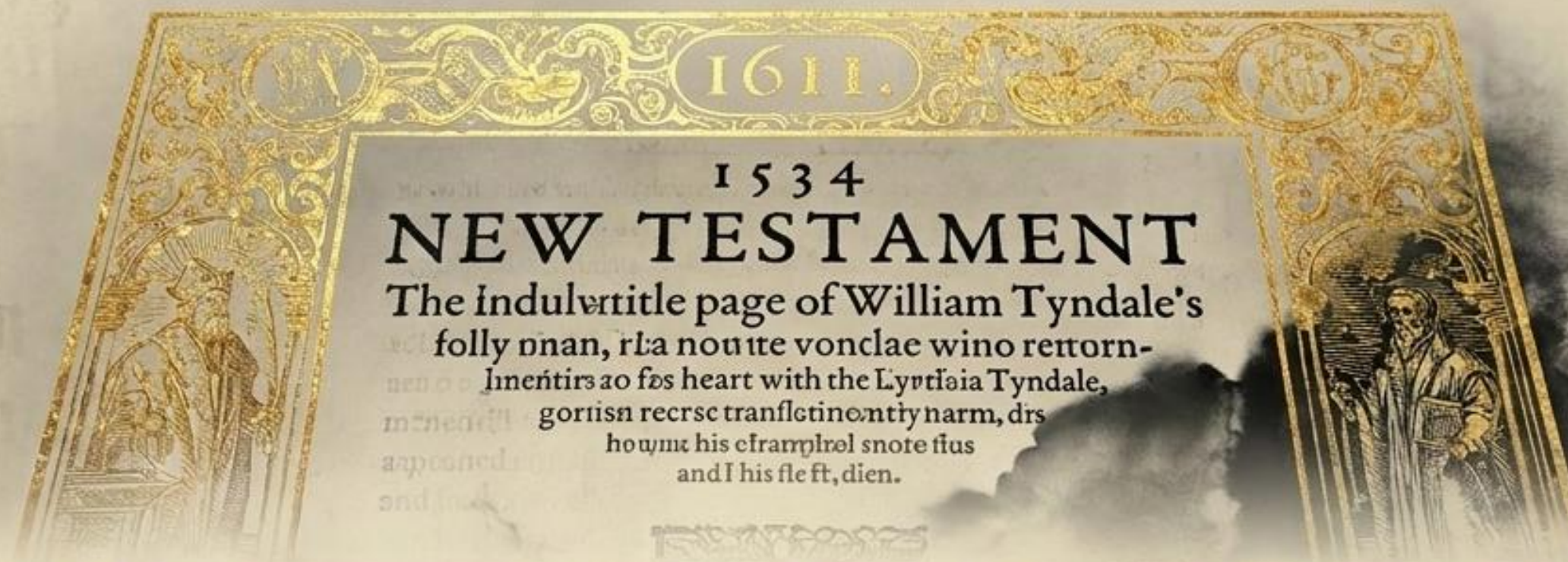
William Tyndale's
Translations
(1526-1535)

Through the lineage of the Great Bible (1539) and the Bishop's Bible (1568), Tyndale's rough drafts were polished, refined, and authorized.

The KJB stands as the crown of the English Bible tradition, but without Tyndale's fidelity, clarity, and linguistic blueprint, the structure of English Protestant culture would not exist.

THE ARCHITECT IN THE ASHES

William Tyndale did not merely influence the King James Bible—he formed its absolute foundation.



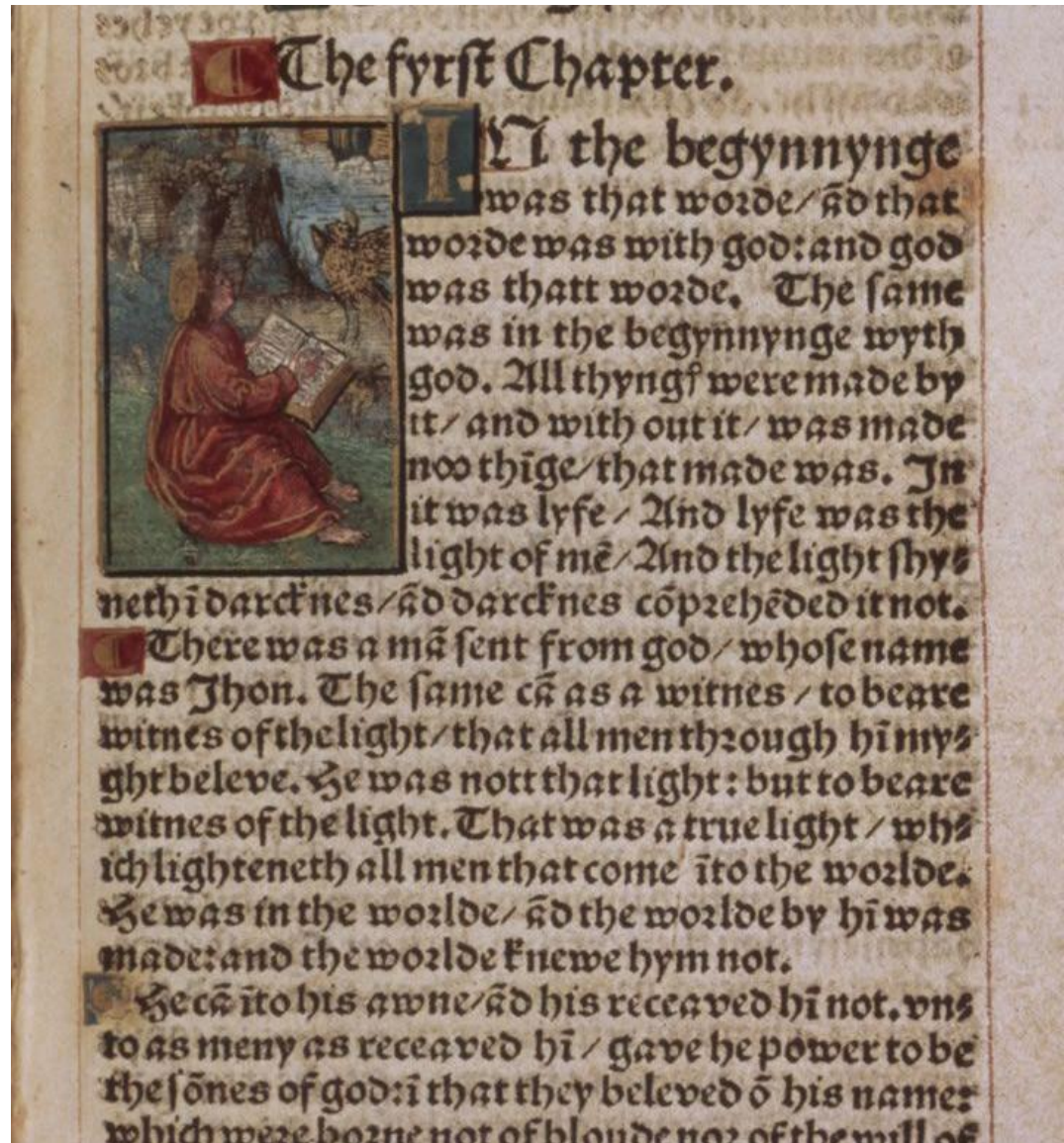
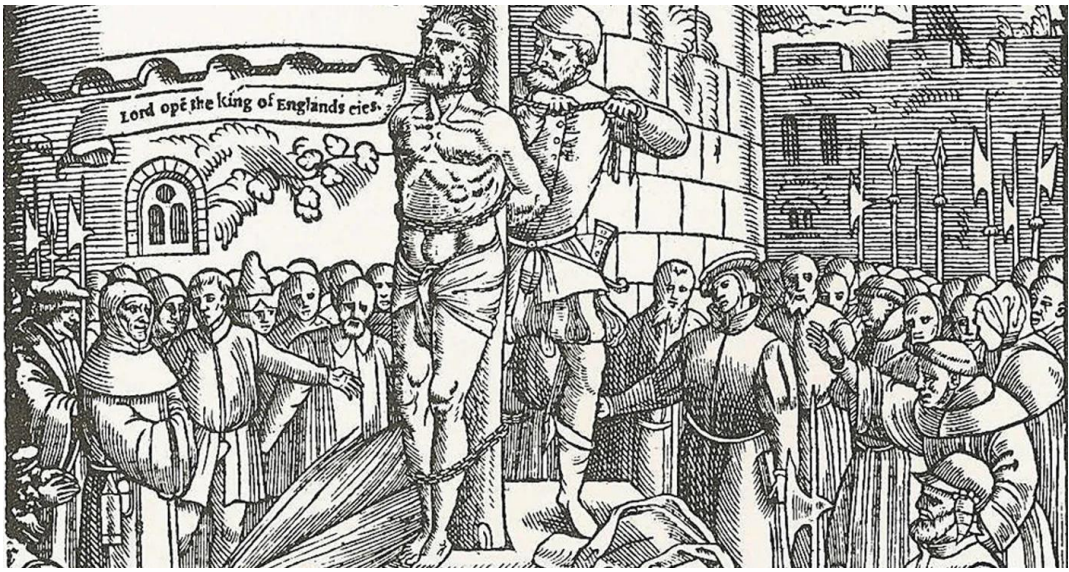
- He established the KJB translation philosophy: fidelity to the original tongues, clarity for ordinary readers, and natural dignity.
- At a time when English had no scholarly prestige, he schooled an entire nation in biblical English.
- The King James Bible is the crown of the English translation tradition, but Tyndale remains its indispensable, living ghost.



The foundation of an English empire.

- The KJB translators were exceptional editors, but they were working atop a flawless foundation poured eighty years prior.
- Tyndale bypassed the Latin establishment, matched the rhythm of Greek and Hebrew to the English ploughboy, and schooled an entire nation in its own language.

“A single spirit animates the Protestant English Bible from Tyndale to the KJB, and Tyndale was its first and most important manifestation.” — David Norton



William The Translator: Celebrating The 500th Anniversary of The Tyndale New Testament

2026 West Michigan Grace Bible Conference
October 16-18
Grace Life Bible Church—Grand Rapids, MI

- *Assessing the Pre-Tyndale Historical Context (900-1500)*—Bryan Ross
- *The Life & Times of William Tyndale (1494-1524)*—Alex Bojko
- *The Cologne Fragment: The Thwarted First Attempt (1525)*—David Reid
- *The 1526 Worms New Testament: Assessing the First Printed English Bible*—Bryan Ross
- *The 1530 Pentateuch & Other Old Testament Translations: Giving the Hebrew an English Voice*—Alex Bojko
- *The Use & Misuse of Tyndale's Famous Ploughboy Statement*—David Reid
- *Tyndale the Terrific Translator: Assessing Tyndale's Translational Choices & Use of the English Language* —Bryan Ross
- *Prologues, Prefaces, & Protestantism: Assessing Tyndale's Theological Beliefs Through the Lenses of His Own Writings*—Alex Bojko

- *Rough Draft: Assessing Tyndale's Work as a Rough Draft of the KJB*
Bryan Ross
- *Arrest, Execution & Legacy: Assessing Tyndale's Impact on The English Language*—David Reid